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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

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The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"**The American Socialist,** Oneida, N. Y."

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SOCIALISTIC NOTES.

Rev. Wm. Cunningham writes in the *Contemporary Review* of the "Progress of Socialism in England," and says—quite in opposition to the view of our contributor, W. G. H. Smart—that in spite of the comparative calm "there is reason to believe that Socialism is making slow but sure and steady progress in this country."

The Russian government is adopting extremely repressive measures toward the Nihilists. A ukase has been issued putting six districts, in which are located St. Petersburg, Kharkov, Odessa, Moscow, Kiev and Warsaw, six of the largest cities in the Empire, each under a Governor-General, who has absolute power. He may arrest and punish any person on mere suspicion, may grant persons a trial by court-martial or not as he pleases; may suppress any publication; and, in short, do whatever he deems necessary for the preservation of order and the suppression of every form of radicalism. Who would live in Russia now?

The Boston *Commonwealth* contains an epitome of the lecture of Charles W. Felt, of Northboro, Mass., on "The Shakers and their Offspring," delivered awhile ago before "The Social Science Club" of the "hub." "Though dealing with Shakerism," says the *Commonwealth*, "the main object of the lecture seems to be the consideration of the social questions of the day—Socialism and Communism in relation to the needs of the workingmen.....The words Socialism and Communism are referred to as having been profaned in their applications to the lawless movements in Paris and Berlin, the true meaning of Communist, being one who is willing to give all for the benefit of others, and in no sense applicable to those who would force division from those who have more than themselves. That other Communist bodies have failed, Mr. Felt attributes to the fact that they did not, like the Shakers, take religion and a higher life as the central ground."

A writer in the *Commonwealth* of Boston, in "A Running Outlook," sketches the progress of the United States in introducing its surplus products to foreign markets, in a way to feed the national vanity and make us think that America has a prosperous future, whatever may become of other nations:

"The capacity to supply rubber, iron, steel, machinery, nails, tin-plate, hardware, paper, cottons and woolens, is larger than the globe's legitimate want. We find from other sources that nearly thirty-five agencies for the sale of American goods have been established along the Mediterranean. Orders are pouring in for various kinds of products never before sent to Southern European ports. We are asked for estimates of equipping a hundred miles of railway with Bessemer steel. Negotiations are in progress for the shipment of over 70,000 feet of iron-piping for a Mediterranean *entrépot* which has hitherto been exclusively supplied from Glasgow. A large order from Egypt has been received for canned goods. Inquiries have been made for samples and prices of our paper manufactures. All kinds of agricultural implements and machinery are in demand. Leathers are called for, also oil-cloths and boiler-rivets, an entirely new article of export. American biscuit and stores are in the near distance. Paper carpeting, started in Elwood, New Jersey, four years ago, finds favor in Germany and Rio Janeiro. This will break up the Japanese monopoly. Bolts, nuts, horse-shoes, find a large outlet within a little more than a year. They go to England, Australia, South America. American threshing-machines astonished the Parisians. Petroleum goes to Japan. The great quantities of peanuts grown in Tennessee, Virginia and North Carolina will be likely to find their place abroad. The lathe, table-cutlery, choppers for meats and vegetables, are so much capital in our hands. Also tackle-blocks, corn-and-cob mills, and windmills for raising water. The American automatic revolving scraper has recently been introduced to the London market. It is for road-making, leveling, excavating and ditching. Australia offers a bonus of four thousand pounds for a combined reaping- and threshing-machine. The silver-plated ware made in Meriden, Connecticut, the largest establishment of the kind in existence, is at the bidding of those who need the same. Coal is borne to England and Switzerland; locomotives to the latter place. There is a fair chance in Brazil for crackers, biscuit, butter, cheese, rice, beans, canned fruits and vegetables. Onions go from Portugal, why not from the States? The amount of cheese made in, and exported from, the United States is fabulous. A Sheffield firm sold 2,500 dozen hay-forks, 32 dozen scythe-snathes, 2,145 dozen locks, 1,200 dozen iron planes, 1,850 dozen box-wood rules, 2,952 dozen hat-and-coat hooks, 120 dozen hammers, etc., purchased from American firms."

The writer on the "Progress of Socialism in England," in the *Contemporary Review*, accounts for the fact that England does not experience those Socialistic disturbances which many suppose to be inseparable from a large and impoverished proletariat, and which are common in countries where this class constitute a smaller proportion of the entire population than in England, by the following philosophy:

"Poor people may be discontented; but they are not dangerous unless they firmly believe that their case might be easily relieved, and the world put to rights, if the governing classes, who, as they think, have the power, had only the *will* to do it. No wonder that they are anxious to overturn the existing order, when they believe that their miseries are due, not to the inability of any human agency to destroy sorrow and suffering, but to a criminal indifference on the part of a government that might aid them and will not. A long and sad experience has effectually cured our nation of any belief in the omnipotence for good of the best-intentioned governors. There probably was a time when there was a great and wide-spread hope—based perhaps on a vivid experience of the vast powers for evil of bad kings—that there would be nothing left to desire if England could only secure the succession of a really good monarch; but none appeared on the scene till the country had tired of waiting for his coming, and handed over the power of rule to Puritan dreamers, who were not long in demonstrating their own inability to cure the disorders of State. Since then our citizens have tried to govern themselves; and, if they have been guilty of many follies and not a few crimes, they have at least learned the difficulty of the task. These lessons have been deeply impressed on the popular consciousness—that, in many of the relations of life, people are best ungoverned, or rather governed only by their own consciences—that multitudes of local affairs are best managed by people on the spot, without the interference of central bureaus—and that, after all, there is wonderfully little that the central Government can do to alleviate misery. But these truths have not been realized in other lands, and multitudes still cherish a faith in the omnipotence for good of a well-intentioned government; in those lands where Socialism is most potent there have been facts to foster this belief. The Russian has seen the effect of the fiat of the Emperor in reconstructing the rural life of his subjects: why should not the same power be exercised on behalf of the artisan as well? The German feels the power-grip of militarism at every turn: why should this force not be used for social rather than dynastic gain? The American has seen the political mechanism applied to enrich private speculators: why should not the same machinery be made subservient to the well-being of the people as a whole? Perhaps it is premature to express a hope that the frequent failures of new experiments have dashed the more brilliant expectations of the political youth of France, and that she will now settle down to the subdued and uneventful business of life. No nation possesses such a heritage of political experience as ours, and none has yet attained to so much political wisdom: it is this that has prevented our impoverished masses from joining in the wide-spread cry for a total reörganization of our social system; and yet, though there is no agitation on behalf of it, the change is not less surely coming upon us: it will be well indeed if the generations of our posterity can change with it and bring it about as gently as our forefathers passed from feudalism to the modern era, as unconsciously as we ourselves have seen it begin."

WHAT IS, AND WHAT MIGHT BE.

XI.

FRANCE.

The war of 1870, which consolidated Germany into an Empire under Wilhelm I., led to the capture and deposition of Napoleon III., and the transformation of France from an Empire to a Republic. It was during this war that the "Communistic" outbreak occurred in Paris which has done so much to give Socialism its odious reputation. This French Communism was not a new development in 1870. It had shown itself in former revolutions in France; in the great revolution of 1789, in 1830, and in 1848. It was at once a reäction against imperialism, and against the old system of competition with its unequal personal accumulations, its aristocracy of wealth, and its numerous abuses. Its authors and advocates were French of the French; mercurial, hot-headed, impatient of contradiction, wishing national reforms executed in a day, given to compulsory measures. They were a set of dreaming, violent extremists. It is not, therefore, surprising that at the several periods in which this sort of Communism has shown itself in France many unjustifiable things should have been done. The wonder is, rather, that in such times of anarchy as occurred in the revolutions we have mentioned, worse things were not done. It must be remembered, too, that the Communists have had to bear the opprobrium of all the violent acts, by whomsoever committed, in such lawless times. It is true that the Communists of Paris did much damage to public and private property in 1870. When order was restored great numbers of them were, in consequence, compelled to fly from France. They have since wandered

in other lands as exiles and outcasts. But now, when the nation has fully recovered its equilibrium and the most worrisome public questions have settled themselves, the Communists are being pardoned, hundreds of them at a time, and allowed to return to their native land. No doubt they will have learned a lesson from their experience, and will now patiently await the gradual and voluntary accomplishment of those social and economic changes which, though desirable, cannot be brought about by compulsory, revolutionary measures.

France is a phenomenon among nations. She has undergone more bloody revolutions, lived under more opposite dynasties, suffered deeper reverses, been more heavily taxed, than any other great nation. She has experienced the highest exaltations and the most humiliating depressions, which seem only to have enlarged and civilized her. She is to-day carrying heavier financial burdens than any other country. Her public debt, $4,695,600,000, is the greatest known. Her standing army is the largest and most expensive in Europe, costing over $100,000,000 per annum. Being a Catholic country she has to support a host of monks and nuns numbering over 200,000, who are non-producers. Three thousand establishments for the accommodation of these devotees, most of whom are nuns, are supported by the State. Some few of the inmates engage in teaching and other useful pursuits, but the great body of them are occupied by "purely religious" duties. France has also just paid a cash war indemnity to Germany of $1,000,000,000. Yet she is to-day the richest, happiest, most prosperous, best contented, least troubled about her government, about questions of capital and labor, or by party or class dissensions, of any European nation. How can these facts be harmonized? Why are the French so prosperous and contented under circumstances which, in other countries, bring poverty and distress to the great mass of the people? The reasons are so remarkable that they deserve careful notice.

In the first place, the fact that France is now a republic has a great deal to do with her prosperity. The people elect their President and Chamber of Deputies, make their own laws, and manage their own affairs. This freedom gives them hope and courage. Their great debt and vast military system have been handed down from the first and second empires. The people had little or no voice in their creation, but they hope now to be able to reduce them by judicious steps.

Secondly, wealth is much more equally distributed in France than in Great Britain and most other countries, and this increases the national strength enormously. The system of land tenure is such as to facilitate the acquisition of small farms by the peasantry. Mr. A. R. Spofford, Librarian of Congress, remarks on this point as follows:

"One striking feature of the prosperity of France, which aids in enabling her to bear the extraordinary fiscal burdens imposed upon her, is the fact of the wide distribution of real estate among the citizens. Statistics establish the fact that there are six millions of houses in France, and the majority of them are homesteads belonging to their tenants. Three-fifth of the entire population are inhabitants of the rural districts, while in England the proportion is only one-fifth, four-fifths being residents of towns. The extraordinarily large proportion of Frenchmen who live on their own land has long excited the attention of observing travelers."

Thirdly, the laboring classes in France, as well as the tradesmen and middle classes, are of a prudent, economical disposition. There are very few of them but what lay by something, no matter how small their wages may be. All writers who have studied the French character agree in this. The reason given by Guizot for the prosperity of his countrymen is full of interest:

"Habits of prudence have penetrated all classes. There are very few families, even among the lower classes, that spend all their income. A single manufacturer in my town of Sisieux puts by, and has long been doing so, 600,000 francs a year. The wealth of France has at least doubled during fifty years, and as the population has augmented during that time by only one-tenth, it is obvious that the comfort of the people has increased enormously."

This result of the increase of wealth is obvious only when we understand how well the increase is distributed in France. The increase of wealth in Great Britain has been nearly in the same ratio, but, owing partly to the worse distribution of gains in that country, and partly to the intemperate, spendthrift character of the laboring classes, the result there has been to make the rich richer, while the condition of the common people has not been sensibly improved. In Hamerton's "Round my House: Notes of Rural Life in France in Peace and War," this passage occurs:

"The rural French customs imply the constant practice of very great virtues, temperance, frugality, industry, patience, self-control and self-denial. In all his virtues the peasant acts as none but a saint or a hero could act if he were alone, but he is wonderfully sustained and encouraged by the customs of his class."

The fact that nearly every one in France has a little accumulated capital has an important bearing on the national finances. When the government is forced to make a loan its bonds do not go abroad to any great extent. All classes of the people buy them. The interest paid on them remains, therefore, in the country, and is distributed everywhere. When the great loan of 1872 was offered by the government the amount wanted was subscribed for thirteen times over, so that a *pro rata* distribution had to be made. In 1867 the debt of France was held by 1,095,683 persons, who averaged $2,000 each. Now it is still more widely distributed. Contrast with this the fact that the public debt of Great Britain, amounting to $3,850,000,000, is in the hands of only 126,331 persons, thus averaging over $30,000 to each holder. That single statement shows the difference in the two nations. In France all the people are taxed to pay the interest on the public debt, but as all classes hold the debt they receive the interest back again. In England, on the contrary, while all are taxed to pay the interest, the 126,331 rich aristocrats who hold the debt receive the whole of the interest.

The fourth, but by no means the least important, reason which I shall give for the prosperity of the French is the fact that they have found a way to control the increase of their population. While the English-speaking people have *quadrupled* in numbers since the year 1800, and all the countries of continental Europe, excluding France, have *trebled* their population in the same period, the population of France has not quite doubled, and since 1846 has remained almost stationary, as the following table, compiled from the *American Almanac*, will show:

POPULATION OF FRANCE.

Year.	*Number.*
1700	19,669,320
1762	21,769,163
1780	24,800,000
1790	26,500,000
1801	27,349,003
1806	29,107,425
1820	30,491,187
1831	32,560,954
1836	33,540,910
1841	34,230,178
1846	35,401,761
1851	35,781,658
1856	36,039,364
1866	36,469,836
1872	36,102,921

M. Guizot alluded to this slow increase in the population as one element in the prosperity of France. Robert Dale Owen and other writers have asserted that this is not the result of chance or caused by any lack of virility or fruitfulness in the people. They declare that the French recognize the limitation of the family as one legitimate means of attaining a position of independence and ease. Dale Owen quotes a French woman as saying in an ordinary conversation, "I have three children; my husband and I think that is as many as we can do justice to, and I do not intend to have any more." He asserts that this is a common sentiment among the people, and that French families seldom have more than four or five children.

Vital statistics also go to show that this limitation of the population in France is intentional. The following table shows the annual average proportion of births, deaths and marriages per thousand of the population, in the nations of Europe during twenty-two years, from 1853 to 1874. The figures are taken from the *American Almanac* for 1879:

	England and Wales.	France.	Prussia.	Austria.	Italy.	Spain.	Denmark	Netherlands	Sweden.
Births,	34.9	26.1	37.8	39.9	37.1	37.2	31.6	34.5	31.9
Deaths,	22.2	24.2	27.1	32.2	30.2	29.7	20.2	25.5	20.3
Marriages	16.8	16.0	17.3	17.2	15.0	15.1	15.9	16.0	14.1

We see from this showing that the slow growth of the French population is not due to a greater proportion of celibates. The proportion of marriages per thousand of the inhabitants is nearly as great in France as in England, and greater than in most of the countries, while the proportion of births is much lower than in any other nation. This cannot be the result of chance, extending as it does over so many years. It certainly is not caused by poverty, for the French are, as I have stated, the richest nation in Europe. There can be little doubt that Mr. Owen's statements are correct. There is a great popular misapprehension on this point. For example, I lately clipped the following paragraph from a New York paper:

"It is remarked—and this is a curious commentary on the alleged prosperity of France, upsetting the hitherto generally accepted views—that at no period did the French marry so little as they did last year. The average for the half century was 0.82 [marriages] per 100 inhabitants, while in 1877 it was only 0.75."

The "accepted views" I take to be that marriages and births are necessarily in a direct ratio to the financial prosperity of a nation. In flush times there will be a great many marriages and births, and in periods of depression a less number. These views are based on the old notion that population can only be limited by natural checks, such as poverty, disease, war, accidents, etc. But the French nation seem to be demonstrating satisfactorily that a voluntary control of population is possible. When they are making money they think it just the time to be prudent about increasing the size of their families. That is one way to get rich and also to keep rich. The nations can learn a great deal from France in all these particulars I have mentioned, and perhaps in some others.

This paper completes my sketches of the present condition of the nations of Europe—the "What is" part of my subject. In succeeding numbers I will proceed to some general observations on "What might be."

F. W. S.

(To be Continued.)

[Most people think the prosperity of a nation, as of an individual, depends on the excess of its income over its outgo, and that England is commercially in a bad way because for some years the balance of trade has been against her. The author of the following communication takes, however, a different view; and as it is often best to hear both sides of a question we make room for what he has to say, though it criticises some of the positions recently taken by a valued contributor in the series entitled "What Is and What Might Be."—EDS. AM. SOC.]

ENGLAND'S BALANCE OF TRADE.

EDITORS AMERICAN SOCIALIST:—The series of articles, in recent issues of your paper, showing how the tendency toward Socialism is revealing itself at the present time under different forms and different names in several European countries, is doing excellent service in supplying much needed information in regard to the social conditions and other circumstances of the nations in which these remarkable developments are occurring.

I have read these articles thus far with great interest, and generally with satisfaction, but now and then with a silent protest in my own mind against some of their representations. But then, again, I remember that my stand-point and yours are somewhat different, and that accordingly we cannot see the same object just alike.

When the series is entirely completed, I propose, with your permission, to make some criticism; but my object now is simply to question the correctness of two or three matters of fact in regard to England that are stated in "What Is and What Might Be" in your paper of April 17th.

Being myself a native of "Merrie England," and proud, as all good Englishmen are and have a right to be, of the place it has held and still holds in the world of civilization, and of the great balance of good over bad in its achievements, you will excuse me if my national conceit induces me to think I know something of its institutions, although personal acquaintance with them dates back twenty-two years in my memory.

Speaking of England's commercial condition, you say: "She is in a very bad way, the balance of trade having been heavily against her for a long term of years." Then you give us a table showing the value of her imports and exports, and the excess of the former over the latter, in each year, from 1861 to 1877 (inclusive); next you comment on this showing as follows:—

"It will be noticed that the sharp increase in the excess of imports over exports for the last few years corresponds with the increasing financial depression during the same period. The reason is," you say, "that England has been forced to import a greater proportion of her food-supply, while her manufactures have been constantly losing ground in the markets of the world."

Now, I am one of those who think that the mere fact that the value of the goods imported by any nation is greater than the value of the goods exported is no proof whatever that such a nation is in a bad way. I believe that the exact contrary is more likely to be true; but it would occupy too much of your space to explain the matter as I have seen it very clearly explained by the *Boston Herald* and other authorities. On this point let me call your attention to the fact, that in the period covered by the Franco-Prussian war, when England was in a highly prosperous condition, what is called—or rather miscalled—the "balance of trade" was very much against her, having been much less against her just previous to

that period, and again much less against her in the two years that immediately followed it.

Let me also call attention to the fact that, in the case of the United States, the "balance of trade" is in our favor, during this worst period (thus far) of our business collapse. If my memory serves me rightly, our exports exceeded our imports, last year, over one hundred million dollars! Now, if your theory is correct, we ought to be in an exceedingly prosperous condition.

I think that your inference from the fact, that the "balance of trade" in England has been constantly against her for the seventeen years covered by your table (and I notice that, with occasional fluctuations, it has been gradually increasing during all those years), is not at all correct. I believe it is susceptible of demonstration that her manufactures have not been "constantly losing ground in the markets of the world" on account of the competition of other manufacturing nations. Her exports increased from two hundred and eighty-three million to three hundred and fourteen million pounds sterling from 1871 to 1872—the very time of the American collapse. How do you explain that?

Since then her exports have gradually decreased, but I believe that the decline is owing to the fact—not that she has been driven out of her foreign markets by rivals—but that *all the markets of the world are glutted with manufactured goods!*

I have said that the United States increased its exports last year over one hundred million dollars; of what did those exports consist—manufactured goods? Not a bit of it. We exported less of such things than usual. Our excess of exports was mainly food-supplies, and the rest raw material.

It is a mistake to suppose that England has been *forced* to import live cattle, and slaughtered ditto, and chickens, and turkeys, and every available thing we have got that we can turn into money. The *necessity* is ours, not hers. England is our creditor. She is the great creditor nation of the world. She is just now collecting her little bills. Instead of sending us the high grades of manufactured goods that we cannot make ourselves, and that we are getting too poor to buy, she is balancing accounts with us by sending back *our bonds!*

Notwithstanding all this, however, Messrs. Editors, England *is* in a bad way, and so are we, and so is the business world and the industrial world, and the charming system of competitive private enterprise generally. And the beauty of it is that there is no help for it. Stern nature is handing in her little claim, too, and won't hear of a denial. The situation is getting decidedly interesting to *our kind* of Socialists; how is it with *your kind?* We think we can see the end of it all, and we look forward with pretty confident hope—not altogether unmixed with apprehension, however.

Is it not rather "rough on us" Social Democrats to class the Russian Nihilists with us? And is it not still more "rough on us" to find an advance (?) in Socialism as you proceed with your subject, from Germany to England? I don't know of any Socialism in England worthy of the name. W. G. H. SMART.

P. S.—Since writing and mailing the above I have been reading the Congressional report of the evidence given before Mr. Hewitt's Committee last year. In the course of evidence given by Mr. Chas. Wythys Elliott Mr. Hewitt stated on the authority of official statistics published in the *Economist* of about Aug. 1st, 1878, that England's exports for 1877, instead of having largely diminished, had slightly increased; increased in *quantity*, but diminished in value—the apparent decrease owing to shrinkage in price. This is additional evidence of the correctness of my opinion, as given above, that England is not losing ground in her foreign markets. Since 1877, however, I think it probable that England, in common with all mercantile manufacturing nations, is suffering a large loss of foreign business.

W. G. H. S.

AGRICULTURAL MACHINERY.

The withdrawal of such a large number of farm laborers in this country and in Europe, and the rise of wages, stimulated inventors to supply their place with machinery that should do the work of human hands upon the farm. In the harvest-field a man with a cradle, in 1830, could cut from one to two acres per day,—quite as much as could be raked into "gavels" and bound by two other laborers. Mr. Obed Hussey, as early as 1833, patented a machine for reaping, but so crude was the invention, so rude the machine, that it did not come into use before 1844, and in 1852 a committee of the New York Agricultural Society doubted if the machines would supersede the scythe in the hayfield, or the cradle in the harvesting of grain; but invention has gone on, till now the self-binding harvester dispenses altogether with human muscles in harvest. Never again will Boaz marshal his reapers, or a fair Ruth glean behind them; and those rural scenes of white-shirted harvesters bending to their work are all of the past. Now the farmer drives his team afield, riding in his seat, cutting and binding the grain—fifteen acres a day.

The development of the self-binding reaper is one of the marvels of the age. It was brought into use in 1874, when fifty tons of wire were manufactured for binding sheaves; in 1875, three hundred tons; 1876, twenty-eight hundred tons; 1877, sixty-five hundred tons; 1878, *fourteen thousand tons!* This last amount is quite as much as the total tons of wire manufactured in this country in 1860.

Besides the self-binding reaper there is the California harvester, a machine that, on account of the rainless seasons in that State, can be used to advantage, propelled by sixteen mules, cutting off the heads of grain; mowing a swath twenty feet wide; threshing, winnowing, and feeding into bags, three men cutting and threshing and bagging fifty acres a day.

—*May Atlantic.*

SOCIALISM AND POLITICAL ECONOMY.

[From the Penn Monthly.]

Has Socialism any just claim to be included in the history of Economy? It is no assumption to answer this question in the affirmative. Socialism is an ideal plan of a form of society which does not now exist, but which its advocates claim, ought to be established. To support this claim, they have criticised severely and minutely the existing system of industry, and constructed an ideal system which they present for substitution. This has a position in the historical development of Political Economy, just as the Mercantile System, the System of the Physiocrats, or the English System of Private Economy has. If it is objected that Socialism is nothing but an ideal, a dream, like Plato's ideal state, or Sir Thomas More's Utopia, and that one must wait until it has asserted its reality by the establishment of its plan, before incorporating it in the history of Economy, it is answered: already such has been its influence in the modification of the doctrines of English Economy, that any historic sketch of economic thought must be incomplete which does not include it. Moreover, Economic Socialism has had actual economic and political results. The former are seen in what is termed German Economy of the present. It has given life to economic thought, and guided the criticisms which the Germans have made upon Adam Smith and his school. Its political results may be traced in many of the laws of the German Empire for the last twenty years, and in the ever-increasing importance of the state in economic industrial life. The economic discussions, also, of the last ten years could not be understood or in any way explained if the writings of Carl Marx, who, in many respects, may be likened to Ricardo, were dropped from economic literature; or if the political agitations and philosophical writings of Lassalle, who, at nineteen, was a personal friend of Humboldt, were not admitted in the solution. Socialism has, of its own right, a position in economic history; and he who properly understands that position holds the key to the great economic problem of the present day.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXVIII.

SOCIAL REÖRGANIZATION.

The movements of social reform in our time and land are characterized, to a degree never before seen, by the extent and depth of the problems to be solved, and by the number of minds engaged in their solution. No fact is more apparent, than that the demand which is actually made by Christendom is for a state of society truly ideal in its purity and order; and it is equally apparent, that the people of Christian lands are far, very far in advance of their governmental policy. It is the profound and wide working of the prevalent discontent with the results of our existing institutions that makes the age truly a prophetic one. A great hope is struggling toward birth in modern Europe and the United States; and this hope, which is more sublime than ever visited a Lycurgus or a Solon, a Pythagoras or a Plato, fills myriads of souls. Such language, though exactly descriptive of the fact, may well seem extravagant; but a little consideration justifies it fully. * * *

Thanks to Providence! the confusions of the whole commercial world are teaching, through suffering, the lesson of mutual charities, which men would not learn through gratitude. In glutted markets, where industry stagnates, in financial revulsions, shaking like earthquakes prosperous cities, and bankruptcies swallowing, as quicksands, the proudest fortunes; in drugged food and flimsy fabrics; in plausible quackeries and acted lies; in contraband underselling and plunder, by perjury, of national revenues; in the poverty of a pretended over-production, and the hideous contrasts of bursting warehouses amidst multitudes dying by want, are seen the warnings of an impartial Providence. Nations must be mutual benefactors; or else they shall still mark their frontiers with battlements of bones. Commerce must be governed by brotherly kindness; so says Christianity, so says experience; and the signs are plain, that even callous politicians are making ready to obey this clear law of God. The spirit of reform demands today that the too long divided tribes of mankind be bound in one by reciprocated blessings.

Deeper still pierce the keen eyes of reform. These collisions of commercial interest, which divide nations, are but the ulcers of a disease that poisons every community at its heart. There is strife in trade, not merely between empires, but in country and cities, of class with class and man with man, in endless competition. By chains or cunning, by the lash or legal provisions, by the whip or wages, man makes his brother a slave. But the world begins to ring with the call of multitudes, lifting up their voices like one man, "Away with slavery in every form." It is a hell on earth. No child of God was born to be a tool of his more powerful or crafty fellow. This broad world is the common home which the Universal Father builds ever anew for all his children, the domain intrusted to the race, in legacy, to beautify and perfect. Labor is not a curse, but a privilege, a discipline, an honor, and its own reward. Work is imitation of God's creative power. His claim to respect alone is valid who manifests heaven-given energies in usefulness. * * * * * * * *

Reform has struck its axe, at length, into the tap-root of our social evils. How comes it that science and invention and skill, stimulated in every nerve, have ended in a pauperism, which, opening ever wider, threatens to ingulf society in a vortex of civil convulsion? Strange sight, when under the shadow of cathedrals a hungry farmer burns the granary, where is stored the food he worked to produce and now pines for; when mobs in rags break the machinery that multiplies, even beneath their hands, with indefinite rapidity, the very garments which they need to cover their nakedness. Wonderful commentary on Christian mercy, when miserable wretches commit crimes, so called, that they may be fed and housed, and learn trades in penitentiaries; and when condemned felons have, what honest laborers beg for in vain, the poor privilege of earning, by daily toil, their daily bread. Surprising result of Christian civilization, when grave legislators deliberate on laws to check the dwarfing, distortion, and premature decline of children, to whom parents are compelled to give the awful alternative of dying by work or dying by starvation. Reform demands now not charity, but justice. Charity? what efforts has it not made, what millions of treasure, what tears and prayers, what deeds of disinterestedness, what ingenuity and patience, what consecrated lives has it not thrown into this black gulf of poverty, while it yawned only more deep. The charity we need is justice—justice in production, justice in distribution. The evil of evils, socially, is disunited interests. *Mankind are one;* and, until we admit this principle, as the living germ of communities, we must reap the penalty of folly in prisons and batteries, in armies and polices, in rapine and murder, private and public. The rallying cry today is SOCIAL REÖRGANIZATION, by peaceful, not revolutionary means, by natural outgrowth from tendencies now at work in society, which shall make our long-professed Christianity possible and practicable in life.

Any observer of the times must see that aspiration, thought, endeavor, on every side are concentrating into this demand for social unions, where all will labor for the good of each, and each for the good of all. Our destiny, our duty is plain before us. We must solve this problem of *Unity of Interests.* Providence permits no longer postponement of that riddle. By force or by love, by folly or wisdom, by fierce explosion or peaceful concert, must this age answer the question, "How can we have community with individuality, and individuality with community, and so love our neighbors as ourselves." There is no avoiding any longer the clear, strong commands of Christian brotherhood. There is no taking back the step forward that democracy has made. The accidental nobility of earth may well

shake on their gilded stools, acting the part of greatness in the tragi-comedy of the world, before the stern whisper, "Equal rights," of those who are not in play, but in earnest; while they who honor the true nobility of worth, in character, mind and energy, must rejoice. Men are more and more, henceforth, to be tested by what they are, not by what they have; by their ability to bestow, not by the chance of their possessions.

The error of the modern doctrine of liberty has been its tone of selfish independence; its idol has been individualism; its sin, lawlessness; its tendencies, to anarchy. This isolation, however, is an inconsistency; for all liberty rests on the law of love. The very meaning of the assumed right of majorities is, that the race is a unity, that one life flows through it, that the Infinite Spirit needs various minds combined, conspiring, to give full utterance to his commandments, full execution to his will. The madness of a destructive radicalism, of a licentious individualism has, indeed, already past. It was but a momentary reäction against the usurpations of mock kings and nobles. The wise of our day see clearly that freedom is possible only in communion. Freedom, in the ideal, is the concerted action of many men seeking the right. We are approaching an era of a deeper loyalty, of a more chivalrous devotedness to the race, of a more hearty reverence for the truly great, than decayed and fading monarchies and oligarchies have ever witnessed. Give free room for men to prove what they are, to gain full development, to fling their gifts, be they mites or ingots, into the common treasury, and instantly it will appear, that we instinctively rejoice to honor the genuinely worthy. Our petty system of caste and rank rests on such straw and sand foundations; our actual palaces of distinctions are such card-house structures, that one strong breath of protest levels all to the dust. Hence, our body-guard of hypocritical etiquettes and make-believe courtesies. We are conscious that we are all sliding on a thin crust of civilities, fast melting away, and hold by each other lest we fall and break through. But we may as well look facts in the face. The day has dawned upon modern society, which will judge all men, not by pretenses but by realities; and the spirit of reform says this very hour, to every one, prince or prelate, gentle or simple, alike, "Prove what you can do of good for your earth, for your kind, for your God, and take your place, accordingly, among your brothers. Let the strong give, let the weak receive; let all exchange their mutual wealth with mutual honors." Social Reörganization, again we say, upon the principle of United Interests, is now the watchword of Humanity.

AMERICAN SOCIALIST.

THURSDAY, MAY 1, 1879.

WHY WE RESPECT RELIGIOUS PEOPLE.

A correspondent expresses surprise that we should love and respect religion and religious people, after all we have suffered from them, and in view of their many sins, which he duly sets forth. Our answer, briefly stated, is that, admitting that the churches are as bad as our correspondent represents, at the worst it only proves that they do not practice what they profess. Religion itself cannot be harmed by the sins and shortcomings of those who take its name, for it is essentially opposed to every form of wickedness. Its effect upon all who truly receive it is to make them, not hypocritical, intolerant bigots, but humble, sincere, truthful, compassionate brothers—intolerant only of wickedness; and with our conception of its character in these respects, were every man who claims to be religious a knave we should yet honor and love religion itself. But this is far enough from being the case. Indeed, we are persuaded that the sinfulness of the churches is often overdrawn. The clergy are in positions of special temptation, and it may be, as some affirm, that there is more crime among them than among any other class of population in proportion to their numbers, though we have never seen the statistics proving it. But we know that the churches themselves contain many true-hearted people, who fear God and conform their daily lives to their conception of his will; and we fully believe that crime is vastly less prevalent among religious people generally than among other classes. Moreover, our observation has convinced us that religion is superior to all other principles or influences in the development of character; that it gives the most stable foundation, and calls forth the most sterling virtues. Were we to select men for any enterprise requiring courage and fortitude of the highest order, and especially for the perilous enterprise of practical Communism, we should look first of all to the religious people.

We have said enough, we trust, to convince our correspondent and all of like opinion, that in saying what we did in our last number in favor of religion and religious people, we had no purpose to ignore the crimes committed in the name of religion, or to draw to our bosom as friends "religious despots and bigots."

UTOPIAN!

This word has become the synonym for everything impracticable in government, society, or religion.

Have you a scheme for cleansing the Augean stable of politics of its corruptions, and securing for official positions men of perfect integrity? It is branded "Utopian," and subjected to the world's ridicule.

Have you a plan for the reconstruction of society which would give universal application to the golden rule and make an end of human selfishness and its consequent miseries? Let the word "Utopian" be fastened upon it, and a generation may pass before it can hope for recognition.

Have you new views of the efficacy of religion to ennoble life and character? Proclaim them not to the formalists who hold "the chief seats in the synagogues" on peril of having them and yourself also declared "Utopian!"

That the world has been burdened with visionaries who deserved no better fate than they received is most certain; but it is equally true that many

> "Whose great souls were great beyond compare"

have been placed under the "Utopian" ban. Noah while building his ark of safety must have been regarded by his neighbors as the craziest of visionaries; when, in fact, he was the wisest and most practical man on the earth. The brethren of Joseph "said one to another, Behold this dreamer cometh;" but he afterwards proved himself more practical than any of his brothers, and in fact saved them all from utter starvation. What a "Utopian" was John the Baptist and Christ and the Apostles one and all, with schemes of morals and religion that were foolish and hair-brained to their generation, and yet have since proved their practicality by winning the approval of the civilized world. Copernicus, Galileo, Columbus, and thousands of others, whom mankind now honor, were Utopians to their own generations. They were all born

> "too soon
> For the comfort of their days,
> But not too soon for human kind."

The time must come when all this will be changed, and the "Utopian" brand be put, where it belongs, on the unprogressives—those sleepy souls who rejoice in things as they are, and decry all efforts at improvement. They are the crazy visionaries—the impracticables—the foolish fanatics—the "Utopians." The entire history of the world declares that its most fundamental law is progress—evolution toward an ideal state of perfection; and they are the most practical who most clearly discern this fact and the agencies by which it is to be effected. Honor to them, who, like the great of old,

> "Are placed in the cold world's ban,
> For sending their bright, far-seeing souls
> Three centuries in the van!"

PRAISE BEFORE CENSURE.

The system of Mutual Criticism practiced in the Oneida Community has been described by unfriendly critics as a "merciless overhauling of one another's individualities," as though it were all censure and animadversion. Webster's first definition of criticism is, "The art of judging of the beauties and faults of a literary performance, or of a production in the fine arts." He puts beauties before faults, and so does the Community in applying criticism to character. The personal criticism that is going is more than half praise. The system is an invention not only to correct what is bad, but to commend what is good.

Praise is sweet to receive, and even sweeter to give. There is very little of it passing, however, in common society. Personalities are ruled out by the etiquette of reserve. But the love of praising and being praised finds gratification under the régime of free criticism. We have the pleasure of telling those around us what we see beautiful in their spirit and manners and personal qualities; of telling others what we know of their "alms and good deeds," and of expressing our esteem, our affection, our admiration. And once in a while we enjoy discriminations in our own favor which we have not been able to discover of ourselves.

"Individualities" may be agreeable as well as offensive, gifts as well as defects, and the happy individualities are not ignored in our "overhaulings," you may be sure. On the contrary, they are stimulated and developed by praise.

It is assumed that the system of mutual criticism must "suppress all spontaneity of individual expression." It suppresses the spontaneity of *weeds*. What is more spontaneous than the growth of weeds? Yet the gardener makes no scruple of suppressing them. Let others advocate the freedom of selfish individualities; we are contented to encourage those only which make a happy home.

THE CORDON.

This word has become familiar lately in connection with the Russian plague. *Cordon sanitaire* is defined by Webster as "a line of troops or military posts on the borders of a district of country infected with disease, to cut off communication and thus prevent the disease from spreading." The soldiers on guard are authorized to shoot any body attempting to pass the boundary. The English root of the word is cord. It is the custom in some countries to surround an infected house or quarter with a rope, signifying by that the danger of coming near. The rope so used is called a cordon, and we find here, perhaps, the origin of the term in its extended application.

The cordon is one of the mighty agencies of progress; to be classed with electric batteries, steam-engines and all the great forces discovered and invented, by which to do the job given to Adam of subduing the earth and making it a paradise. The principle of the cordon is to *localize* disease, shut it up, confine it to the smallest area possible. The civilized world is full of new courage in that direction. The old fashion of thinking was that plagues are fatalities which must have their own way—stalk from one end of the earth to the other. But man has risen in his majesty and says now, "Thus far shalt thou go and no farther." This increase of courage is really *faith* stealing into the heart of humanity, and who shall say this faith will not grow strong enough at length to grapple with death, the most desperate of all diseases?

The Oneida Community have used the cordon recently with success; they localized a case of measles as described in a late SOCIALIST. It was a very satisfactory achievement. We did not know what we could do before. We hardly hoped to accomplish it. It goes to show us that Communities, instead of inviting and spreading contagious disease, will be able to command the isolation or localization necessary to suppress it better than a village of disunited families. And we believe a great organization of Communities could easily make an end of the visitations of such scourges as the measles, scarlet fever, diphtheria, mumps, etc. These diseases are worse than wild beasts, and it will seem as rude a state of things by and by to have them prowling round, so that a princess even is not safe from their clutches, as it would be to have wolves and wildcats in our neighborhood, and scorpions and tarantulas in our chambers.

The principle of the cordon may be used in strife with moral diseases as well as physical. The idea is, not to give evil any unnecessary attention. Attention to evil puts our life in contact with it, and invites its contagion. If it is something which must have attention to cure it, let the proper persons take it in hand, but let everybody else mind his own business. Confine the knowledge of it to the smallest space possible. Gossips carry infection in their clothes, and newspapers trunk it up to send all over the country. What should we think of deliberate propagators of the measles? We may not say that gossips deliberately propagate evil, but they do it carelessly—they sow seeds of disturbance in the attention of society. Our attention must be wholesome to keep moral health—it must be peaceful to keep spiritual health; and everybody is responsible for his effect on the attention of society around him. If we keep in mind this principle of the cordon it will help us

to avoid evil communications, either giving or receiving. Instead of starting a scandal on the wings of the wind, we shall shut it up as close as possible—say what we have to say where it will do good, and the remainder restrain.

This is a good practical principle in the treatment of our own vexations and troubles; localize them as much as possible. It takes heroism not to seek sympathy and so start vibrations of distress in all the circle around us; but it is often the best way, whether we consider the peace of others or our own most speedy deliverance. Put a cordon round the inflammation and it will subside.

Evil is spread by unwise methods of fighting it perhaps more than in any other way. "A soft answer turneth away wrath." It puts a cordon around it. "Not rendering evil for evil nor railing for railing; but *contrariwise blessing.*" What an effectual cordon blessing for cursing must make. Of course, there is a better half of this principle of localizing evil. Good is as contagious as evil and is spread by the same means; and the completed precept for making heaven on this earth is, *localize bad contagion and give free circulation to good contagion.* H.

COMMUNITY ITEMS.

ONEIDA.

—"Let us have peace."

—Admitted a new member on the 23d.

—The sweetest and purplest of tea-violets are nestling in the moist earth.

—Bees for clearing the lawn. Pretty late; but the grass is only just growing green.

—One of our agents had a chance, the last time out, to try the powers of an enunciator, the late invention which enables one to converse easily through the telephone at a distance of from three to eight feet from the mouth of the instrument, with persons a mile away. He says it is a fact.

—The children, who have been learning to march, take long walks nowadays with their guardians, starting down the street in regular regimental style—"Left, left!" But you mustn't think they look like Doctor Blimber's automatic young gentlemen "as they appeared when enjoying themselves."

—We have on exhibition in one of our public rooms a fine print from the original negative of the celebrated Rutherford photograph of the moon, taken in 1865. The hills and valleys of the lunar territory are very clearly defined. Some of our folks think it looks like a nice place to go to—if one could only get back.

—Folks not only want to come here, but they want us to go there. We have frequent applications from Socialists and Coöperatists living in the West and South to send on some of our members to help them start new Communities. We are busy on our pattern; but we haven't put it into iron yet, and we can't possibly stop to get up a new model.

—The "old news," of which we have readings in our evening gatherings nowadays, gives vivid glimpses of the practical faith which upheld the men and women who started the O. C. There were many times when, except to an eye of faith, it seemed utterly impossible to make expense and income accounts tally. Mr. John R. Miller, a man of great faith, was then in charge of the finances. He often launched out on what would have seemed to a worldly man fanatical hazards in regard to money matters, and yet his moves were constantly met by the good Providence which brooded over the Community. The year 1853 was marked by many a financial pinch. Wheat, to the amount of $112, had been engaged of a neighboring farmer, who promised to deliver it on or about the 20th of the month, for cash. On Monday, the 21st, the treasury was exhausted by demands for necessary current expenses. The man might come at any hour; but Mr. Miller was not dismayed. That night the receipts handed in from the grist-mill were $50; and the mail of Tuesday noon brought $62. "Exactly enough to pay for the wheat," exclaimed Mr. Miller as he counted the money, and had scarcely spoken the words when he espied the farmer coming up the walk. In 1853 there were five small branch Communities belonging to the O. C.: one in Wallingford, Conn., one in the city of Brooklyn, another in Newark, New Jersey, one in Northern Vermont, besides the original hive at Putney. The Newark Community incurred a debt of $400 which they were unable to meet. Mr. Miller offered to pay it, though he said he had not the least idea whence the money would come. The income of the O. C. was then very slender—barely enough to keep even with daily necessities; so that Mr. Miller in making the promise relied entirely on God's help to enable him to redeem it. It is interesting to observe how from the North, East and West the funds poured in, just in the nick of time. First, came a draft of $150 from the settlement of an estate in Michigan; then a gift of $50 from a friend in Massachusetts; after that $50 from the Putney Commune; and finally a collection of $150 on debts held by a member of the Community in Northern Vermont arrived just in time to complete the exact sum of $400, which was immediately forwarded to the friends at Newark.

CORRESPONDENCE.

Wallingford, Conn., April 13, 1879.

DEAR MR. HINDS:—

In reply to your questions in relation to the Wisconsin Phalanx I would say, that it was pecuniarily profitable from first to last; that there was a dividend made in the last year (1849) of its existence as an Association, as well as in the previous years; that it was not any pecuniary difficulty that caused it to break up. I do not recollect how much the dividend was for 1849, but am certain it was made. The archives of the W. P. were deposited with R. D. Mason, of Ripon, Wisconsin, for preservation, and I presume he has them yet. The fact that nearly all who took stock in the Association had more stock (the increase being the earnings of labor and dividend to stock) when the institution broke up than when they made their investment is proof that the institution was a paying one. Many members, who stuck by to the last, doubled the property they put in at the beginning. This increase was, of course, due in part to the natural increase in the value of real estate, but only in part.

I was a member of the Association from July, 1846, to the final dissolution in 1850; was treasurer of the institution most of that time; and as treasurer paid the last dollar of liabilities, with a surplus to the stock in 1852. It took us about two years to dispose of the property and settle up.

I claim that the W. P. was not a failure, either pecuniarily or socially. It did its work, made its mark in the world, and disappeared as a visible organization.

Yours, A. D. WRIGHT.

CELEBRATION OF FOURIER'S BIRTHDAY.

Boston, April 21, 1879.

EDITORS AMERICAN SOCIALIST:—The little band of Brook Farmers who compose the nucleus of the Social Science Club of our city, desirous of testifying their respect for the memory of that distinguished social reformer and eminent writer and philosopher, Charles Fourier, met to celebrate his birthday, on the 7th of April, in the rooms where the Club has met during the winter. Invitations were extended to those who have had some sympathy with Fourier's doctrines, and others to whom the occasion would be interesting. About sixty people assembled, twelve of whom had lived at Brook Farm.

About two hours were spent in social intercourse, at the expiration of which some refreshment was served; after which, our President, Mr. F. S. Cabot, spoke of the object of the gathering and of the pleasant memories associated with the day in the minds especially of the Brook Farmers and the Social Reformers of 1844, and introduced Dr. Merton as one who would say a few words in regard to Fourier and what he had accomplished.

Dr. Merton spoke of the importance of Fourier's researches, and of the value of his discoveries in Social Science. He expressed the surprise that every student of Fourier must have that, working at a time when the sciences were so little developed, when so little material was at his command, he could have done so grand and noble a work; and he believed his name would be always remembered as the first to show that there were laws governing our social relations just as definite and fixed as those in any other department of the universe, and first also to indicate many of these laws.

John Orvis mentioned some of the principles which Fourier claimed to have discovered, and spoke particularly of that of *attraction*, in its application to human relations as of more value to the race than the similar one in another sphere, of Newton's discovery.

Wm. F. Channing, Esq., of Providence, was called upon, as the son of that celebrated clergyman who had not only made a great revolution in religious matters, but had a keen and profound interest in questions of social reform. He spoke of our indebtedness to Fourier. Liberty, he said, was the law of order—the soul must be entirely unshackled, in order to open to every one a career adapted to his capacities. This nation had announced and introduced political liberty—but Fourier announced social liberty and equity. Social equity and liberty must lead to social reconstruction, as political liberty led to political reconstruction. Fourier saw the way to pass from antagonism to association, but feared that it would not be taken, but that we should have to pass through mutualism, and this we were beginning to do. Wages slavery was the same in principle as chattel slavery. An appeal must be made to the moral sentiment and conscience of the best portion of the people.

Dr. John T. Codman read a poem, which was followed by remarks by Selma Borg, the distinguished speaker and musician from Finland, by Mr. Gustavsen, Mrs. Stone, Mrs. Aiken, Sidney H. Morse, Esq., C. H. Codman and others. The following sentiment was offered by one of the speakers:

"*Charles Fourier*—an organized, redeemed and harmonious Society will yet do honor to the great discoverer of the fundamental laws of a *True Social Order.*"

The evening was so happily spent that it was near midnight when the company separated, previous to which they formed a Circle of Fraternity, by joining hands and singing one or two familiar selections.

C. H. CODMAN.

REVIEW NOTES.

FIRST ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR AND INDUSTRIES OF NEW JERSEY. Trenton, N. J., Naar, Day & Naar, Printers. 1878.

III.

The Report before us frequently refers to the relations of the different classes of society, to the causes of their alienation, and to the possible methods of harmonizing them. Thus, on page 88, we read:

"We are quite sure that the conflict between the poor and the rich, which is conceded to be a primary cause of our troubles, intensified, to be sure, by other causes equally uncontrollable for the moment, *will not cease to embarrass our nation until a different spirit animates both employers and employés.* The belief is quite prevalent that capital shares but little of the responsibility for existing antagonisms. We have no disposition to try to equalize this responsibility, nor does the subject we are treating demand such an inquiry; but our convictions are that concessions are due from each, and that the true relation of the rich to the poor cannot be defined and enforced except under the predominant sway of a higher Christian philanthropy and benevolence than is prevalent to-day in business circles. 'The rule now commonly acted upon is that business must be cared for and men must care for themselves. The principle of action, in the end, must be *that men must be cared for*, and business must be subservient to this great work.'

"There is less diversity of opinion as to the causes of the prevailing business trouble than there is in reference to methods to bring lasting relief. No lack of thoughtfulness is observed, and well-considered expedients are proposed, but they have failed thus far to restore harmony and general prosperity. There is a prevalent and well-grounded belief springing up, that, after all, the labor troubles can only be adjusted upon an equitable and permanent basis, by 'patient waiting' for an advanced civilization and appliances for progressive industrial education of the masses; these, coupled with an adequate infusion of the spirit of the decalogue, and more pertinently, perhaps, the 'golden rule,' will, with greater certainty and stability, reëstablish amity and reciprocity between capital and labor."

And in another place:

"The history of the social condition of the world is but a repetition of conflicts between the few with unnatural power, maintained under the guise of vested rights, and the mass of mankind for existence. The primary causes are as old as societary organizations, only differing in effects, according to circumstances or conditions under which they have operated. While the tendency of all civilizations, and the best aspirations of mankind have been to improvement, gradual, but seldom interrupted in its course, each successive step is marked by the progress of liberal ideas and measures to secure a better and more universal distribution of the wealth of the age. And the men and measures that have done most to accomplish this result are those most zealously guarded and whose memories are most venerated by mankind. The object of all governments is tacitly understood to be the securing of individual happiness, with collective or general prosperity, and any system of government that does not admit the exercise of every acknowledged right of each individual under its control is a failure.

"That the material prosperity of a people depends upon their political and social institutions is apparent when we compare the condition of civilized races with that of uncivilized, of those who live under liberal governments and those who live under despotic and class rule. The earth yields an abundance everywhere, but its enjoyment depends upon our knowledge and means to appropriate it to our own use.

No one will attempt to say that there is not sufficient for all in this country, that the land has not responded to the hand of the farmer and given us food, or that we cannot supply ourselves with clothing and build houses to live in. Yet the farmer with more food than he needs is compelled to want for clothes, while the tailor with more clothes than he can use is compelled to want for food, when, if one could exchange with the other both would be benefited and the requirements of both be supplied. Experiencing this difficulty of exchange and not understanding its cause, we have ignorantly attributed the phenomena to overproduction, closed our workshops and forced the mass of consumers into idleness, thus intensifying the disaster by making it impossible for them to obtain what they need. The result is depreciation in value, and panic ensues. To attribute the want of a market to overproduction, while millions of our people are in want of the necessary food and clothing to make them comfortable, is simply nonsense; and while millions of acres of fertile lands lie uncultivated it is equally absurd to say that we have an excess of laborers.

"New Jersey has within its limits ample resources for more than double its present population, if the opportunity were afforded the people to utilize them.

"But so long as the few are able to control the money, land and other sources of wealth, for purposes of speculation and gain, without any regard to the necessity or good of the whole, no system that can be devised will prevent the recurrence of these periodical panics and disturbances so disastrous to all engaged in productive industry and dependent upon their own labor for bread. A system of laws and of industry that has given to 3 per cent. of the population the control of more than one-half of the whole wealth of the country must inevitably produce poverty and idleness, misery and crime."

Of course, Coöperation is recommended in the Report as one of the best agencies for the improvement of the condition of the laboring classes. Indeed, it contains a succinct history of Coöperation in England, beginning with the Rochdale Pioneers, and showing by a tabular statement their steady growth for twenty-three years, or from a Society in 1844 of twenty-eight members, with a capital of $140 and a corresponding business, to a Society which, in 1867, numbered 6,823 members, with a capital of $642,175, doing a business of nearly one and one-half million dollars per annum. Its growth since 1867 has been equally astonishing. The Civil-Service Supply Association is also historically described, as also English Coöperative Stores, of which there is estimated to be in Great Britain from one thousand to twelve hundred, with a membership of nearly one million, with a capital of from $10,000,000 to $12,000,000.

American experiments in Coöperation are also briefly described.

The Report further discusses the question of Savings-Banks; the Climate and Sanitary Conditions of New Jersey; the introduction of new industries into the State, and the necessity of improving the conditions of the old ones; and finally concludes with valuable statistical tables.

The Report shows signs of haste in its preparation, and has some literary imperfections; but altogether it is one of the best that has come under our notice.

How to Grow Handsome, or Hints toward Physical Perfection, etc. By D. H. Jacques. New Edition. New York. 1879: S. R. Wells & Co.

This is the reprint of a work published nearly twenty years ago, when the connection between physical and mental training was not so well understood, and when the two were not so often combined in practice as at present. Much of the advice of Dr. Jacques, however, is of a character that does not wear out, and hence is just as wholesome now as when it was first printed. We especially note two points which, when originally published were considered as advanced doctrine; and even now do not have the weight which they ought in society. We allude, first, to the proposition that it is exceedingly unscientific to expend time and labor in the improvement of different breeds of animals, and at the same time to allow the human species to propagate and grow up in a hap-hazard way, without any organized attempt to improve the stock. And, secondly, we consider it a good and sound view to take, that human beings, even as they are, can be improved and benefited by adequate training and education, to an extent that will often change an unattractive person into an agreeable one. That by means of adequate and intelligent breeding, and the making the most of whatever germs of good are inherent in the individual by suitable training and cultivation, we have at command a suitable means for elevating the standard of human character and physique, there is no reason to doubt: the only question in regard to the practical utility of such measures lies in the uncertainty that exists as to whether they can ever be carried out in a manner productive of effectual results, while left subject, as at present, to the humors of isolated individuals. We are inclined to think that the wise admonitions of Dr. Jacques will fail of their result, in producing an improved breed of men and women, until they are adopted by some form of society possessing sufficient power to embody and carry them out into a practical system, which shall be applied to those adopting it, with the same thoroughness and impartiality as a government tax. Many of the suggestions in this book in regard to physical and mental training are excellent, and especially that in regard to preserving a correct balance between the two, which, says the author, should go hand in hand, to produce personal comeliness. To this we would add, what he seems to have forgotten, that along with the two, should be kept up a system of good spiritual training, in order to furnish the best possible conditions for healthy growth.

Although, as we have hinted, we consider a more compact social organization necessary, to reap the best results from such a system of mental and physical discipline as Dr. Jacques recommends, much good would no doubt result in isolated instances, from the study and application of the principles he has presented. Many of his suggestions as to diet, exercise, study, labor, etc., might be followed without difficulty by the average well-to-do American citizen, and much benefit would unquestionably arise from their adoption, by any one in search after better hygienic conditions.

THE CIVIL-SERVICE SUPPLY ASSOCIATION.

[By Alfred B. Mason in May Atlantic.]

It is now ten years since some clerks in the London post-office found themselves unable to live on their pay. They asked for more, and were refused. The answer came on a foggy November afternoon, a day that was gloomy enough without bad tidings. Three of the men talking over the dismal present and the dreary future, resolved to try what Coöperation could do. They canvassed their fellows, and found a dozen who were willing to buy among them fifty pounds of tea. The money was paid in on the spot. The next morning, one of the original three, on his way to the office, bought at a wholesale store half a chest of tea. After office hours the purchase was duly divided. The amount saved was twenty-five cents a pound. The story of this success speedily spread abroad. Within three days, the triumvirate had orders for another half chest. Soon they began to buy in somewhat larger quantities. They put the tea in an empty closet in the post-office, and hired the porter to weigh it out to the different purchasers, paying him for his trouble with the pound or so which each chest contained over its nominal weight. Little by little they added a few other staple articles to their stock. The old cupboard, their first store, was now too small. They hired a little room in the topmost story of a neighboring building for a few dollars a month. This was considered to be a most daring step. But their business speedily outgrew these narrow quarters. They were crowded out of room after room. Five years ago they moved into a building of their own, for which they paid $200,000. It is several stories high, with a frontage of perhaps a hundred feet on each of two streets; it is crowded with goods, clerks, and customers. The Civil-Service Supply Association, as it is called, sells $5,000,000 worth of goods a year; moreover, it has arrangements with a great number of the best firms in London, by which its members can buy from these firms for cash at from twenty to forty per cent. discount. The business done in this way is estimated at $5,000,000 more. Nine years ago the Association began by selling half a chest of tea. Its growth is a most joyous fact. It has been, however, a most alarming fact to the retailers of London. Two years ago they petitioned Parliament to forbid the government employés engaging in such enterprises. The petition was in vain, but the petitioners took their revenge by driving Mr. Thomas Hughes from his place in the Commons. When a number of the underpaid clergy of the Church of England undertook to imitate the civil-service clerks, their proposed league was broken up, it is said, by the threat of an organized bolt of small tradesmen into the dissenting sects.

SPIRITUALISTIC NOTES.

The *Banner of Light* says: "The strange events happening to-day all over the world evidence the fact that the Old is about to give place to the New order of things; that God's Kingdom is to be established on earth in place of the Kingdom of Mammon."

The Positivist paper, the *Positive Thinker*, formerly published in New York, has been consolidated with the monthly periodical called *Man*, and will hereafter be issued as "*The New Life*, a Journal of Social Progress and of the Religion of Humanity," under the auspices of the Society of Humanity, 141 8th-st., New York.

The English *Psychological Review* is hereafter to be published in Glasgow, as a monthly.

Lord Beaconsfield said in the House of Commons, on the death of Cobden: "He was one of those men, who, though not present, were still members of the House, who were independent of dissolution, of the caprices of constituencies, and even of the course of time."

Spiritual Notes, an English monthly publication, says:

"The cry, 'Spiritualism is on the decline,' arises because it has entered on a new phase. At first it promised to be a nine days' wonder. It dealt in raps and table-turnings. These rudimentary manifestations, and the more complicated physical ones which followed, are by no means to be despised. They are the alphabet of the subject. They arrested attention; but they got the whole thing a bad name, because pig-headed people were pleased to confound the alphabet with the words and syllables. These followed in due sequence in the higher order of manifestation, making up what may be called the scientific phase of Spiritualism. Immediately a new order of mind became arrested. The raps and tilts caught the *profanum vulgus;* but now men like Crookes, and Wallace, and Varley caught the contagion. They saw there was something on the earth that had not been dreamed of in their philosophy, and they were bold enough to confess the fact. Nor did the subject stop here. Spiritualism claimed to be a religion and a system of morals, not indeed to be a new religion or a new ethical philosophy but to be the vital principle of old faiths and philosophies. In fact, Spiritualism carried captive severally the three departments of man's nature—the bodily senses, the intellect, the spirit. From the outer court of the temple it has sped to the penetralia, and there it now rests. Under such an aspect it is sure to be quiet and noiseless. Its very silence is the sign of its deepest life. It is bound to be more or less an esoteric system. It needs no longer to make converts. It never was to any great extent a proselyting creed. It carried conviction by its own innate force, and now the leaven is greatly fermenting. Never was Spiritualism so largely, so almost universally practiced, literally from the palace down to the cottage. Never was it so truly a guide in life and a stay in death as it is now. The era of mere wonder-working is past. Spiritualists read with a languid interest, or even with positive impatience, the oft-told tales of physical manifestations or haunted houses. They feel that some dishonor is being done to their noble faith by perpetually harking back to its first elements.

"We should be sorry, of course, to say one word which might have the effect of throwing impediments in the way of inquirers; but we feel that there is ample opportunity for any neophyte to become initiated if he or she desire it. The advance must be on the side of the inquirer. The confirmed believer has no time or inclination to go back perpetually to the alphabet."

BEES ON THE WING.

When a swarm leaves for the woods they are off before you fairly know it. They drift away from the hive in a wide-spread and apparently aimless concourse, then suddenly gather up their skirts, draw together their forces, and away they go, a humming, flying vortex of bees, the queen apparently in the center and the mass revolving about her as a pivot, over orchards and meadows, across creeks and swamps, or woods and deep valleys, straight for the appointed tree, slow at first so that you can keep up with them, but presently with a speed that would tire a fox-hound. In this flight the individual bees do not move in right lines, or straight forward like a flock of birds, but round and round like chaff in a whirlwind; unitedly they form a whirling, revolving, nebulous mass fifteen or twenty feet across, that goes as straight as a projectile to its mark.

—*Scribner for May.*

THE "LIGHTNING PAINTER."

Vienna has an odd genius who works at high pressure and kindles canvas into varied and instantaneous life. A correspondent of *The Times* (London) describes him as a concert painter, who, without a moment's previous thought or warning, standing on the stage of a concert-hall, and having his subject suddenly prescribed to him by one of the audience, will dash off his work in almost less time than it would take to photograph it—a lightning limner, a painter improvisature. Signor Carlo was born in 1848, at Milan, the son of very poor parents, who in 1850 removed to Hungary. A strong artistic inclination began to show itself in the boy, and he was placed under the care of a painter, who mainly employed his pupil in the preparation of colors. Later on he went to Vienna, where poverty and repeated failure could not damp his ardor, and where he continued cultivating his art with a perseverance which has, at the age of thirty-one, brought him to such a pitch of perfection in his peculiar line as to have made him second to none. It was a happy thought of managerial enterprise to secure the services of this singular man. Every evening at a popular place of amusement he mounts the stage, and to the sound of low music charms the audience by a rapid and simultaneous display of the sister art. His performance is afterwards given away by lot. His subject being suggested to him, the little dark-hued man immediately seizes his brush without a moment's apparent reflection, and with intense interest the spectators watch the swift and gradual process which transforms a blank extent of canvas into a gorgeous wreck-strewn sea or a golden

sunset. His work is generally finished within the hour. Not long ago, being the guest of the Grand Duke of Mecklenburg-Schwerin at Ludwigslust, Signor Carlo was desired to paint in oil a Hungarian landscape (Pussta, with a gypsy camp), and this he did in the space of fifty minutes, with such truth to nature and such artistic skill as to excite the hearty admiration of all the Court. Before a society of artists lately, too, this wonderful man within the short period of forty-three minutes, called into glowing life an Italian evening landscape with a perspective of classic ruins, glancing rivulets and breathing groves. To cartoon the same subject occupied him slightly over a quarter of an hour.—*Tribune.*

ONE THING AND ANOTHER.

One of the late curiosities of counterfeiting is a $20 "legal-tender" note—almost perfect—and done wholly with a pen and ink.

Queen Victoria is visiting Italy, looking at the old places she saw when a girl. She strives to preserve her incognito, and succeeds in so doing once in a while.

Pennsylvania has got to work on a tramp law. Let her work away, and not be deterred by the prediction that such laws will turn our vagabonds into book-peddlers and razor-grinders.

The negroes of Louisiana have just had a convention at New Orleans, in which they resolved to get out of that country and let the "poor white trash" "take up de shubble and de hoe."

The Governor of Kansas has made a call on the Government for tents and rations to enable him to properly care for the negro immigrants. The Northern cities are also taking measures to aid the fugitives.

The Supreme Court has decided that lands granted to railroads and mortgaged by said roads are effectually "disposed of," and are not open to settlement, like public lands, at a price not exceeding $1.25 per acre.

Kossuth has sent 350 francs and an eloquent letter as his contribution for the relief of the people of Szegedin. "In the heavy days of oppression," says he, "I once called the people of Szegedin the pride of my nation."

The Chilian fleet has struck a blow at the Peruvian guano trade, by destroying jetties, landing-stages and launches engaged in loading vessels from Peru to England. Over 100 vessels, chiefly English, are affected by this interference.

Well, the Army bill has passed the Senate by a vote of 41 Democrats for it and 30 Republicans against it. The President has promised to veto it, and in case he does the old Democrats will have to sit down together and have a mighty hard think.

The States were called in the House on the 21st for new bills, and 1,385 of those things were brought forward by the different members and referred to committees. Pretty well, considering that this is only an extra session, called for finishing up some uncompleted business.

Newark, New Jersey, has a Law and Order Association also. You will notice that these voluntary associations for setting the law and the constables in motion are one of the tendencies of the time—quite as marked as the Socialistic tendency and considerably more executive.

"The name of Charlotte Brontë has been invoked in vain, for Haworth church is to be pulled down to oblige the present incumbent, who will be pleased if an end can be put to those pilgrimages of enthusiastic strangers, by which the dismal calm of the old place is daily broken."

The voters of Bordeaux have chosen Auguste Blanqui, an old blood Red, of seventy-five years, to represent them in the French Assembly. Thirty-five years of his life have been spent in prison, and he is a prisoner still. Bordeaux will have to try again, for the Government won't release Blanqui.

Mr. Conkling made a good point when he reminded us that Congress has no discretionary power as to making or withholding appropriations for the necessary expenses. It is the duty of Congress to find out what is needed and then make the appropriation. Beyond this it has no discretion under the Constitution.

Argyle, Illinois, is a Scotchy place, inhabited by the representatives of 800 families who were formerly the tenants of the Duke of Argyle. They are going to hold an art-exhibition between the 15th and 22d of September next, and they very naturally want their young Laird, who governs Canada, to come out and grace the occasion. He can't though. If Argyle were in Canada the case would be different.

The fact seems to be that English steel rails do last longer than the American, and that Vanderbilt has found it out. It is all very well for the American manufacturers to protest and scold, and now just let them take hold and make the right kind of a rail. Mr. W. A. Sweet, an old Syracuse rail-maker, says there is no chemical reason in the way; it is only a question of rolls and rolling the steel when cold enough to take a polish.

The authorities in Manitoba are of the opinion that the buffalo, as a means of support even for the Indians in the southern district, will not last for more than three years. The Sioux invasion under Sitting Bull and their continued residence in that Territory have entirely changed the Indian situation and completely upset the calculations upon which the different treaties are based, *viz.*, that the Indians could subsist on buffalo until they became self-supporting.

Since 1844, when the admirable Cunard line of ocean steamers came into existence, this company has built for its several services—the New York line being only one out of many—no less than 122 steamers, and if those built by the individual members of the firm previous to the formation of this company are counted, the number will reach 158, and the time dates back to 1824, when the first steamer, the Fingal, of only 296 tons' burden and 100 horse-power was built.

The Report of the Commissioner of Internal Revenue shows that last year the number of seizures of illicit distilleries among the 14,000,000 of population of the South was 1,258, while among the 25,000,000 of the North they numbered only 67. The number of persons arrested in the South for the violation of the internal revenue laws was 2,935, against 55 in the whole North. Five revenue officers were killed in the South while in the discharge of their duties, and fourteen were wounded, but there were no such casualties at the North.

In the May number of the *Atlantic* Richard Grant White keeps on at the work of establishing his fundamental proposition that there are very few real Americanisms on this side the ocean. Most of the so-called "Americanisms" which Bartlett charges upon us in his "Dictionary" can either be found in present use in England or else in some old author who used these words and phrases as they were used in his day. No, J. B., we have not turned any sink-water into the well of English, pure and undefiled. It is all your own doing.

Secretary Sherman's grand *coup* of reducing the interest 1 per cent. per annum on $194,556,300 of the public debt was accomplished in a week. There can be no more refunding of the debt until 1881, and, of consequence, the sale of 4-per cent. bonds by the Treasury ceases. This circumstance has caused an advance in the 4-per cents. of 1⅜ per cent. in London and here. The $42,000,000 of funding certificates will be offered to the public for 60 days in lots not exceeding $100 to any one person. At the end of that time, or the 17th of June, all certificates not sold are to be delivered to the Syndicate on the bid of April 16.

We have been told that Milton's "Paradise Lost" has marks indicating that the great Puritan poet had read the elder poet, Cædmon, to advantage. Now Edmund W. Gosse comes forward in London with a volume of essays on some of the literatures of Northern Europe, and he makes out that Milton must have read Vodel's "Lucifer," a poem published in Holland in 1654. It was in 1658 that the English poet began his great epic and wrote his account of the fall of Lucifer. "There can be no doubt whatever that the deep impression made on Milton's imagination by the battle in 'Lucifer' remained vividly before him when he came to deal with the same branch of the subject."

The British expedition of 6,000 men, sent out by Lord Chelmsford for the rescue of Colonel Pearson, who has been hemmed in at Ekowe since January last, has been successful. It defeated about 11,000 Zulus after a short fight on the 3d inst., and on the 4th entered Ekowe. The garrison was in no want of food, and only twenty-eight of the number had died during the investment. Ekowe has been abandoned for a sweeter and more defensible position. The English now have three expeditions pushing against the Zulus. The engagement of Colonel Wood on the 28th of March resulted in a loss to him of 220 men: the enemy's loss was thought to be some 2,500. On the whole the British are not very victorious yet.

General John A. Dix went to his rest on Monday, the 21st, in his eighty-first year. Born in Boscawen, New Hampshire—whence came Salmon P. Chase; a soldier in the war of 1812, when he was a mere boy of 15; educated partly in Canada and partly in Baltimore; next a lawyer; in 1830 he entered public life as Adjutant-General of New York; after that he was scarcely ever out of sight. It was he and Stanton and Holt who kept Buchanan in 1860–1 from doing all the rebel mischief he might have done. It was at this time, when, as Secretary of the Treasury, he electrified the whole country by issuing his famous order to the Treasury Agent at New Orleans—"If any man attempts to haul down the American flag, shoot him on the spot."

We take this from a newspaper report of T. W. Higginson's lecture on "The Literature of a Republic:" delivered by him to the Goethe Club of New York City:

"The impression is a very general one, that the professions are vehicles of intelligence, and persons look back to their own, to find some reason for especial intelligence. Why should not literary men have their modicum also? They have undoubtedly a position in the community, but are not fully appreciated. Literary work is often received like the work of ladies in fairs or industrial exhibitions, the worsted dogs and canvas cats, which have a room all to themselves; while the stalwart farmers stand aside, the ministers and the women are allowed to pass in free. Literature is partly to blame for this. It assumes something of the apologetic. When we think what has to be done, we understand the causes of delay before America becomes a home of literature. At present she gives examples to show what can be done in art, literature and science. Among the advantages of a republic over a monarchy for the production of a literature may be cited that it grows up without the shadow of a hereditary aristocracy over its head. The monarchy may produce the flour, but not the harvest. There is not a great name in the history of England for the last two hundred years that has a direct male lineal descendant. Nature utters her protest against heredity in literary distinction."

The noble white man, Christian and tobacco-chewer that he is, has set his generous heart on that Indian Territory, and he means to have it, by the right of his splendid might and cunning if he can't get it in any other way. The latest device of those unscrupulous railway companies is to colonize a part of the Indian Territory which has been ceded by the civilized tribes to the United States in trust for the benefit of other friendly Indians and of freedmen belonging to the Indian Territory, who may be settled therein. The Secretary of the Interior has taken measures to prevent that Territory being covered with squatters, under the deceitful plea of the railway agents, that it is public land, and open to settlement by any one. It is not public land in any sense, and the President has given notice that he will use the troops to oust the intruders.

Anent the old question whether it is the form or the substance that makes a given piece of writing a poem, "The Contributors' Club" in the *Atlantic* for May has this: "The reason why most professed poets write but little in prose is because their temperament makes them choose that form of expression from which commonplace has been most nearly banished. But Milton and Goethe, Victor Hugo and Thackeray, Holmes and Poe, have surely shown that success in any branch of verse does not imply an incapacity to succeed in prose also. They and many more have written poetry in both forms of expression. And I still maintain that all which they have written—prose or verse—is poetry, except when they lapse into unmusical language, or commonplace thought and feeling. Commonplace is probably, after all, our best opposite for poetry; and in that first comprehensive term I would include all manner of fustian and boredom."

Here is part of a letter from the magnificent King Kalakaua, of the Sandwich Islands, to a gentleman in New York, the son of a missionary to the Sandwich Islands, and schoolmate of the King. It is all about our noble prejudice against colored folks:

"I have interested myself very much in reading your articles in the *Southern Workman*, especially the one on the prejudice of color. While the white folks openly show their dislike of the colored races, the colored races conceal their dislike, but exhibit it in another form, and should you continue the articles you should add that the Kanakas (native Hawaiians) show their dislike and prejudices in another form. As for instance, they call the white folks a *haole*, which being interpreted means a white pig or a white hog. So when Captain Cook first landed here, being white he was immediately set down as belonging to the grunting species. This may be irreverent to the white folks and to those who keep up the prejudice of color, but they are facts with the Kanakas, and when their passions are a little aroused in dispute with the whites here, they very frequently make the remark: '*Ka! Kahi haole pupuka ino!*—ugh! what an ugly white pig.' Speaking of prejudice against color, although we are very dark as a race, we have the same repugnance to the negro race that the whites have, and I attribute it more to the difference in species than to anything else. *Aloha nui loa* (the greatest affection for you)."

"It is the making of the wax that costs with the bee," says John Burroughs in *Scribner* for May. "As with the poet, the form, the receptacle, gives him more trouble than the sweet which fills it, though, to be sure, there is more or less empty comb in both cases. The honey he can have for the gathering, but the wax he must make himself—must evolve from his own inner consciousness. When wax is to be made the wax-makers fill themselves with honey and retire into their chamber for private meditation; it is like some solemn religious rite; they take hold of hands, or hook themselves together in long lines that hang in festoons from the top of the hive, and wait for the miracle to transpire. After about twenty-four hours their patience is rewarded, the honey is turned into wax, minute scales of which are secreted from between the rings of the abdomen of each bee; this is taken off and from it the comb is built up. It is calculated that about twenty-five pounds of honey are used in elaborating one pound of comb, to say nothing of the time that is lost."

The police System of Russia has been supposed to be as thorough and heartless as any such system needs to be, but Nihilism proves to be too much for it; indeed, the police itself is supposed to be more or less infected with troublesome Nihilist sympathies. The cruel desperation to which the Czar has been driven may be seen in the measures he takes. Six districts, containing the largest cities in the Empire, St. Petersburg, Kharkov, Odessa, Moscow, Kiev and Warsaw have been put under martial law. The governor-general for each district will have more power than a general in the field. There is nothing that he may not do to suppress the evil. The citizen is absolutely without guarantees of life and fair trial. There is no political life or initiative in that country except what is lodged in the Czar. Silence, and do-what-you-are-told-to-do, is the rule of all Russian in-

stitutions. It begins to look as if Russia were tiring of all this, and that large numbers of her people were demanding to have their say about things, and then let obedience come afterwards. One of the numerous Zanistvos, a kind of representative County or Provincial Board established since the emancipation, has ventured to say what it thinks of the situation, but the President of that body would neither send the document up to his superior nor consent to its publication. According to it, the malady which now afflicts Russian society is, (1), the inefficiency of the secondary schools, and of the colleges and universities; (2), the total absence of liberty of speech and of the press; and (3), the want of respect for law. If the Czar is a wise man he will, while refusing to be assassinated at the order of a secret society, give his fermenting empire a little healthy vent and chance for gab.

Stratford-on-Avon has been having ten days of theatrical entertainment in celebration of the three hundred and fifteenth anniversary of the birth of Shakspeare. The Shakspeare Memorial Theatre is the only part of the Memorial building now completed. The other parts—a library and a picture-gallery—will be done this year; the one will contain everything that has been written about the great dramatist, and the other will be hung with pictures having a Shakspearean interest. "Any funds that may be subscribed beyond the amount necessary to complete and maintain the building and garden will be applied to the annual celebration of Shakspeare's birthday, the advancement and improvement of the dramatic art by the establishment and maintenance of a school of acting, the delivery of lectures, the establishment of prizes for essays, and the relief and assistance of poor and deserving members of the theatrical profession."

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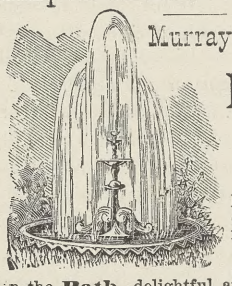

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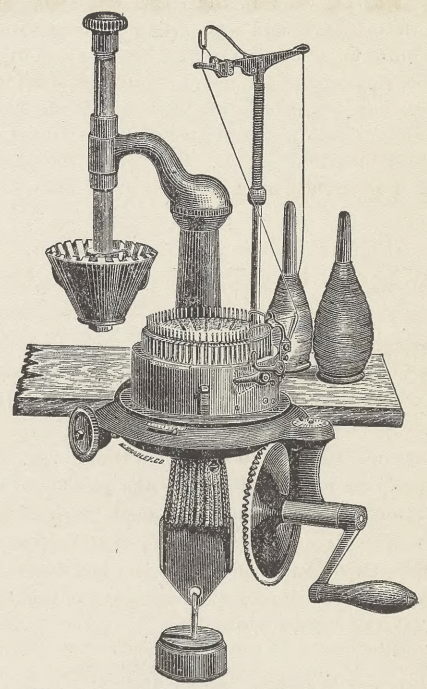

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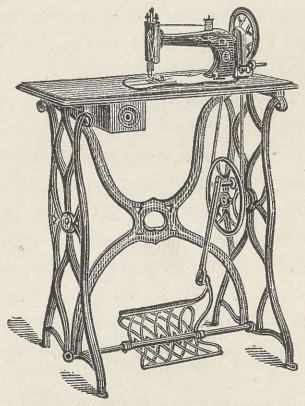

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